Rev. A. Allen

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MISCELLANEOUS.

From the N. Y. Christian Advocate and Journal.

SUNDAY MAILS.

Messrs. Editors:—While so great and important an innovation is proposed for the consideration of our rulers, by the friends of the sabbath, as that of closing the post offices and suspending the transportation of the mails on that sacred day, it is not surprising that there should be a hue and cry raised against the measure by the enemies of the Lord and his sabbath; nor need we marvel that those who esteem all days alike, or hold to the seventh day, instead of the first, should join in the opposition to this Christian measure.

But that any who claim to be the followers of Jesus Christ, should be unwilling to memorialize the congress, praying the suspension of public business, and the emancipation of public officers, on that holy day, which they are taught to reverence, can only be accounted for by the fact that the measure is misrepresented, and its authors with their motives impugned, by those who either wilfully or ignorantly impeach the propriety of the former, or the integrity of the latter. It is fit, therefore, that those who have engaged in the enterprise of memorializing congress in behalf of the suspension of the mails on Sunday, should speak for themselves; and as one of these, I respectfully communicate.

1st, We utterly disclaim any personal, sectarian, or secular motive in engaging in this cause; and we equally disavow the insinuation, that we are either labouring to build up one sect of Christians above another; or, that we design to connect church and state, either directly or indirectly.

2dly, We further will not admit that this project was originated by, or is in any wise connected with, any would-be-contractors for carrying the mail, or any line of stages, steam boats, or other secular matters and things whatever.

3dly, We believe in the *universal and perpetual* obligations of the fourth commandment in the decalogue, and "that all manner of work is forbidden on the sabbath of the Lord, either by men or cattle:" under the same awful sanctions which are attached to the other commandments of God. That the transportation, distribution, and sorting of the mail, and the opening of the post offices, are among the works of "necessity or mercy" which the Divine author of our religion authorized on that day, will not now be pretended by any Christian.

4thly, We believe that the obligations to "Remember the sabbath day," apply to the first day of the week in this and every Christian country, with the same force as they applied to the seventh day under the Jewish law, and constitute that seventh part of our time which ought to be devoted to the services of religion.

5thly, We feel ourselves bound in *conscience*, to make a respectful representation of our views and feelings to the constituted authorities, a *right* which we possess in common with every American citizen; a *right* secured to us by the constitution, and for the exercise of which we are accountable to God.

6thly, We believe the institution of the *sabbath*, and that of *matrimony*, to be purely religious ordinances, in their origin and perpetuation; and as the one is recognised by law, for the security of our social existence; so ought the other to receive the protection of the government, as the only safeguard of our religious liberties.

7thly, We believe that no human legislature can licence sin,—and that what God has forbidden, cannot be rendered innocent because legalized by our rulers. And as the seventh commandment would be violated by the polygamy of post masters, their clerks, and mail carriers, so is the fourth commandment profaned by their being authorized and even compelled to violate it.

8thly, We conceive that the present law excludes all conscientious men from the offices in this department of government, and as we know it excludes us, we humbly remonstrate against our being disfranchised by reason of our conscientious obligations to our Creator.

9thly, We entertain the opinion, that as our senate and house of representatives suspend their sessions on the Lord's day, and commence each session with prayer, and appropriate their hall on the sabbath to the services of the Christian religion, they thus acknowledge their obligations to reverence the day of the Lord; and consistency requires that their officers and dependents, employed by the post office department, should also be permitted to suspend their toil and their confinement, and participate in the services of the sanctuary.

10thly, We feel it to be our duty to God and our fellow men, to remonstrate against a law which deprives so many thousands of our fellow citizens of the rest of the sabbath, so necessary for their physical and moral being; and excludes them from the privilege of worshipping their Creator according to the dictates of their own consciences, unless they sacrifice the emoluments appertaining to their offices as public servants, and upon which many of them are exclusively dependent.

11th, We feel assured that the transportation of the mail, and the opening of the post offices, involve no such necessity as can justify or even palliate the profanation of the sabbath, to which the present law gives occasion. Our post office in this city is thronged on the sabbath, twice a day, by great numbers of our youth; the taverns and grog shops in the neighbourhood are open for the temptation of our people, and they never can be closed while the post office is open, as this is the source of their sabbath day's business.

12th, As citizens of a state which is sovereign, by reason of its connexion with this confederated union, we object to the violation of our municipal and state regulations, both of which recognise the sabbath, and are openly violated and trampled on by the agents of the U. S. government; and thus our city and state laws cannot be enforced, so long as public sabbath breaking is thus legalised by such high authority.

Lastly, we claim it as our right, by virtue of our citizenship, to petition congress on this or any other subject, unless our being Christians excludes us from this right. We will petition, we will remonstrate, and we will be heard by our rulers; and relying on the God of the sabbath, we are content both to "labour and suffer reproach" in this cause, while we have an approving conscience and our record is on high.

"Refrain from these men and let them alone, for if this work be of man it will come to nought, but if it be of God, ye cannot overthrow it." A METHODIST.

From the Charleston Conrier.

Mr. Editor,—In the *Courier*, of this morning, I read as follows:—"Mr. Rives, the new Minister of the United States of America, had the honor of an audience of his Majesty on *Sunday*, [at Paris] to deliver his credentials."

I do not think it material to inquire what Mr. Rives' religious opinions are; but he is a representative of a people some of whom, at least, think it a duty to "Remember the Sabbath day, to keep it holy." Was not some respect due to the feelings of this portion of his countrymen? And if the French Government have virtually abolished the Sabbath, is it necessary that the representatives of other nations should declare their approbation of the same? Can it be doubted that if Mr. Rives had expressed a preference for some other day to have an audience, he would have been gratified? In deed it does not appear that the day was selected by *His Majesty*. I do hope that this unnecessary proceeding (to say the least) will not be allowed to pass unnoticed. If you would preserve in your land the best blessing which God has bestowed upon it, his holy religion; if you would not have the Lord's day universally profaned, and thus the best guardian of public morals lost to us, I say to my countrymen "Obsta Principiis."

A CHRISTIAN OBSERVER.

December 8.

EDITORS OF RELIGIOUS NEWSPAPERS.

The responsibilities of this class of Editors must be regarded by discerning and reflecting men as of a peculiar character. If the work of a *stated pastor*, who is the instrument of moulding for eternity the moral character of a thousand or fifteen hundred accountable beings, is great in its responsibilities, how much greater that of the *Editor* who every week addresses, through the press, his five or ten or twenty thousands, on the same infinitely important concerns? If the former post calls for high and holy qualifications, does the *latter* call for them less?

On recently looking over the names, and reflecting on the previous preparation of the gentlemen now conducting our weekly religious periodicals, we have ascertained that about two thirds of the whole, have been educated for the ministry. Most of these have been practically engaged in the duties of the pastoral office. Of the other third, several have been in the profession of the Law, and nearly all have passed through a course of liberal studies at some of our Colleges. It would not therefore, be an unfair inference, that most of them *must* possess some of the requisite qualifications. Yet, without intending the least disparagement of our brethren engaged in this calling, we must be allowed to express the deliberate conviction that still *higher* and *holier* attainments could no where be more profitably employed. The spirit of moral enterprise and improvement could hardly desire a *wider* or more promising field for benevolent action, than is here presented.

Newspapers of this description, if *properly* conducted, may exercise an influence almost incalculable in doing good. If under the control of *bigotry, sectarianism*, or *narrow party feeling*, they may be equally instrumental in doing mischief.—They should be the vehicles of *enlightened* as well as *pious* sentiments—of catholic and liberal, as well as devout feeling. We repeat therefore, what we hope ever to keep in view in our future course—that a field of usefulness is here opened, broad enough, and difficult enough to give employment to the highest mental powers, and the best and most chastened feelings the human heart is capable of cherishing.—*Christian Journal.*

From the Vermont Chronicle.

A FALLING OFF.

We are not about to blame any one for it, for we know not what excuse he may have; but we do think there is a great *falling off*, and in an important particular in which there should by all means be an *advance*, as it constitutes one most important antidote to a most threatening evil.

The danger is, that in the present rage for *acting*, men will sadly, criminally, neglect *thinking*.—Of what use is acting, without thought? What is the moral value of motions, unless they be those of an intelligent being,—a being, not merely *capable* of intelligence, but actually intelligent? And how can there be intelligence without thinking? Is the knowledge of a *fact* worth any thing, unless it is thought upon—unless the principles, from which it arose, and the results, to which it tends, are understood? Let us *act* ever so much, and ever so earnestly, what good will probably come of it, unless we consider *why* we should act, and by what principles, actions should be regulated? And besides, without a clear insight into the "reasons of things," shall we ever have a spring of action within ourselves? Shall we ever act at all, except fitfully, just when some one happens to be goading our consciences past endurance; or when we are swept on by the wind of other people's activity? And what great permanent good can be expected from such actings?

We look, therefore, with serious apprehension, upon this *falling off*; this falling off we mean, in the *correspondents of religious newspapers*. They do not send us so much good, sound, thought-awakening, spirit-stirring, discussion, argument, illustration, energetic appeal to the conscience through the understanding, as they did even a year ago. The falling off seems to be general. *We* not only do not receive so many and so good, but are unable to supply their place by selecting from other papers. If this dearth of thought continue, Christianity will grow lean and sickly. Editors, we hope, are industrious, and many of them able, but they *cannot* do all that the public good indispensably requires.

Christians, and especialy, Christian ministers! we entrent you, *think of these things!* The cause of Christ demands the *best efforts* of your pens!

TEMPERANCE.

"Doth not even nature itself teach?—"

A clergyman in one of the towns in the State of New York, at the time when protests against the use of liquors began to be somewhat earnest, from the pulpit, on one Sabbath delivered to his congregation a thorough discourse on the subject. On their way home some of his hearers inquired of each other "what does all this mean?" One gentleman, who professed some shrewdness at guessing, (for New Yorkers sometimes venture a "guess," as well as Yankees,) said, "I will tell you, gentlemen, what is the difficulty; we have none of us sent Mr. ——— any thing to replenish his decanters lately. And my advice is that we attend to the matter." Accordingly, on Monday, a full sized demijon of "old spirit," or "Cogniac,"—we are uncertain which,—but no matter,—was sent to Rev. Mr. ———, accompanied with a very polite note, requesting his acceptance of it, from a few friends, as a testimony of their regard.

Our worthy clergyman felt himself at first in somewhat of a dilemma. But wit, invention, and a good conscience are sometimes found in close companionship; and they met in the present instance to help our good minister to "back out" of the difficulty. He took the demijon to the watering trough of his stable, and poured some of the liquor in, and brought his horse to it. Pony expanded his nostrils and snorted and blowed at it, as though he thought it rather too hot, and seemed to say "what's this?" Next, he drove his cow to the trough, to see if she liked it any better. The cow snuffed at it, and shook her horns, and went her way, with no fondness for such a "villainous potation." Mr. ———, then carried his demijon to the pigstye, and called his pig out of his bed-room, to taste. Pig grunted and snuffed, dipped his nose in, and coughed, and went back again to finish his nap in his straw.

Mr. ——— then returned to his study, and penned, in substance, the following note to the present-makers, with which he returned the demijon and its contents.

"Gentlemen; With due acknowledgments for your present, received this morning, permit me to say, that I have offered some of it to my horse, my cow and my swine; and neither of them will drink it. That which neither horses, cattle or hogs will drink, I cannot think to be either useful or safe for man to drink. I beg you to excuse me therefore for returning the demijon and contents; and believe me, Gentlemen, your most obedient, &c. ———."

Jour. Hum.

A WELL TIMED REPROOF.

Some boys had crossed the field of a farmer, and in their careless rambles had run over the ground which the farmer had just been sowing with wheat. The irritated ploughman fell into a furious passion, and scolded in a very boisterous, profane manner, at the little thoughtless transgressors. A stranger who was passing at the time, stopped to learn the cause of the difficulty, and on being made acquainted with the case, began in a very serious and tender manner to reprove the boys, which caused the farmer to listen with great attention. "See," said he, "how you have irritated and provoked this man to sin against God. What would your parents say to you, if they knew you had been hearing such wicked words, and witnessing such vile passion? You have been the cause of all this. Oh, think seriously before you lie down to sleep, what great sin against God you have occasioned. You ought not to close your eyes until you have begged God to forgive you. Consider what a weight of guilt lies on his soul. You must not leave this place until you have begged his pardon, for occasioning him to commit so great and aggravating a sin against a pure and holy God." The poor boys, being both frightened and sorry, readily begged pardon of the conscience smitten farmer, who was in reality more ashamed, mortified, and affected with a sense of guilt than they were; and who now in his turn acknowledged his folly and wickedness to the stranger. A few words were added, which it is hoped proved a lasting blessing to his soul.—*New Eng. Herald.*

What two or three little boys can do.

In a village in Essex County, Massachusetts, where there was an interesting revival last year, during which several children and youth were hopefully converted, on the approach of winter, the Sabbath School was closed as usual. In a few weeks, two or three little boys went to their minister, and asked if they could not have a Sabbath School in the winter. Their minister told them they could, if they would obtain the names of twenty, who would attend. They said they would try. They did, and in a short time found forty, who promised to attend. The Sabbath School was then opened, and continued through the winter.

MORE FRUITS.

In Granville, Ohio, the Sabbath School numbers 300 children and 40 teachers. Twenty of the children, and nineteen of the teachers, have been recently added to the Kingdom of God.

The Bible class embraces from 80 to 100 members; fifty of whom have during the past year connected themselves with the church of Christ.

I HAVE ENLISTED DURING THE WAR.

I asked a Sunday School Teacher if he expected to continue his efforts of that kind, during life: Certainly says he, "Unless Satan's kingdom is destroyed first;—I have enlisted during the war." A good example for others.

In the spirit of the above resolution, a faithful teacher in London, attended a Sabbath School forty years, and was absent only three Sabbaths.

It is a remarkable fact, that let a parent be ever so regardless of truth and justice, or ever so devoted to sensual pleasures, still he would not have his children adopt his principles, or copy his examples. No, he would dread this as a most serious evil, and would rejoice to be assured of the stability of their moral principles. Is not this a sure evedince, that however men may seem devoted to the world, they nevertheless fear it like an insincere and treacherous friend? They know how deceptive are its offered pleasures, and experience has taught them the unsatisfying nature of its pursuits, and although they have not themselves the resolution to break from them, they cannot endure the thought, that those whom they love should in like maner be enslaved to vanity. We could not have a stronger argument to prove the temporal value of a religous education.

It is a melancholy truth, that as we arrive at mature age, and plunge into the vortex of business, *old* friends (that is to say, the friends of our youth) and youthful associations are forgotten. The cold hearted world is our all in all, and how to make two cents of one, is the great, the momentous desideratum that engrosses all minds, from the age of twenty-one to seventy-five: *then* alas! men discover that "all these things are *vanity*."

ANECDOTE.

Some time since an Arminian circuit-rider, by the name of S———, travelling through the county of B———, called upon Mrs. ———, a member of the Presbyterian church, and after the usual compliments of "how do you do sister, &c took his seat. The Rev. gentleman, after taking a little breath, began to deal out the most bitter reproaches against those doctrines commonly called Calvinistic; and boldly affirmed, "If I could believe those doctrines I would take my fill of *sin*."—"Pray, Sir," said the Lady, "how much *sin* would *fill a Christian?*'"—*Calvinistic Mag.*

A TRANSLATION FROM THE ITALIAN.

See a fond mother encircled by her children: with the greatest tenderness she looks around and her soul even melts with maternal love, one she places upon her knee, and clasps another to her bosom; one she kisses on the forehead, and finds a seat upon her foot for another. And while by their actions, their lisping words, and asking eyes, she learns their various numberless little wishes, to these she dispenses a look, a word to those, and whether she smiles or frowns 'tis all in tender love.

Such to us, though infinitely high and awful, is Providence. So it watches over us, comforting these, supporting those; listening to all; assisting every one; and though sometimes it denies us the favor we implore, it denies but to invite our more earnest prayers, and in denying a blessing for which we are anxious grants us a greater in the refusal.

WONDERS IN EGYPT.

Among them the first rank in grandeur and magnificience is claimed by the temple at Thebes, dedicated to Jupiter Ammon, this famous edifice being not less than two miles in circumference; the portico alone is composed of one hundred and thirty-six pilars, twelve feet in diameter, and is approached by an avenue of sphinxes, ram-headed, a mile in length. The statue of Memmon, it is well known, was so contrived that, as soon as the first rays of the sun shone upon its lips, it emitted musical sounds in token of joy; a mechanical invention intended as a proof of the fabled relationship between Memmon and the sun, who was esteemed his father: the fact of the musical sound is attested by numerous Greek and Roman inscriptions from the foot to the knee. As an illustration of the extraordinary dimensions of this statue, Mr. Buckingham stated, that when he stood with the sole of his foot on a level with that of the figure, he was not able to look over the instep: another statue lies on the ground, and Mr. B. in walking through a fissure in one of the arms, occasioned, probably, by its fall, found it to be nine feet in diameter; the height of the first mentioned statue, in its sitting posture is ninety feet, and, if standing erect would measure one hundred and twenty. The most extraordinary circumstance connected with these colossal figures, is, that they were hewn out of solid rocks of granite, which must have been conveyed by almost supernatural power a distance of two hundred miles to their present situation from the cataracts, where only the granite is to be found. The inhabitants are various; among them the Copts are the most remarkable. They are the descendants of the ancient Egyptians, and the fact of their complexions being darker and their noses flatter than those of the other inhabitants, seems to sanction the opinion that the very ancient Egyptians were negroes. These Copts are the most sagacious, acute, and clever of all the inhabitants, and are consequently employed by the Pacha in the collection of taxes.—*Buckingham's Lectures.*

The first Edition of the Bible in America.

In the time of the revolutionary war, the Continental Congress perceiving that the suppression of commercial intercourse with Great Britain must produce a great want of the Holy Scriptures in the United States, desired Mr. Robert Aikin, of Philadelphia, to publish an edition of the Bible. This work, at that time difficult, was performed under the inspection of a Committee of Congress, in the year 1781; a good edition was executed, strictly without note or comment, revised and approved by the Chaplains, recommended by that body under the well known venerable signature, Charles Thompson, Sec'y. This was the first English Bible, and the second of any description, printed in America. Mr. Eliot's Indian Bible was printed in Massachusetts about the middle of the preceding century.—*Conn Obs.*

CHIEF JUSTICE MARSHALL.—A correspondent of the Fredericksburg Arena, speaks in the following language of Chief Justice Marshall:—Sauntering to the market this morning before sunrise, I saw Chief Justice Marshall, striding along between the rows of fish, flesh, fowl, and vegetables, busily catering for his household. Nobody seemed to notice him—it was evidently an every day occurrence. He had on the same coarse, dark mixed black (far from superfine) which he wears in the Convention. As he bought a piece of meat, or other provision, he deposited it in a basket carried by a servant in waiting. But I am told it is nothing uncommon for him to discard the luxury of a servant, and to be seen carrying home with his own hand, a turkey or a fish, that he has purchased in market.—Would that the simplicity, by which this man so beautifully illustrates the character of a republican magistrate, were more usual in this republican country.

CORDIER'S THEORY OF THE EARTH.

Professor Cordier, of Paris, on discovering by numerous experiments, that the temperature of the earth, increases as you descend towards its centre, comes to the conclusion, that at an average depth of between sixty and seventy miles, the heat must be so great as to melt all known substances; and hence infers that our earth internally is a mass of melted matter, surrounded with a crust:—

"The crust, however, is of different thicknesses, and at some places, as at Mount Ætna, it has actual perforations, through which, as the earth shrinks in cooling, the melted matter within is forced out, in lava. A shrinking of the earth, which should shortern its diameter, less than one 30,000th part of an inch, would be enough to force out the greatest eruption of lava ever known; and the professor has examined some, which required a pressure equal to the weight of 28,000 atmospheres. By examining mines where the sulphuret of iron was rapidly decomposing, he could discover no tendency to the production of volcanic effects."

This theory is beginning to excite much attention; and though it may appear wild at first view, it seems to have something more than vague hypothesis for its support. The smallest change of temperature noticed, is one degree to about one hundred and fifty feet. —*Western Rec.*

ORIGINAL COMMUNICATION.

For the Western Luminary.

NO. II.

Shall the Israelites be brought again to their own land?

In our first essay this question was answered in the affirmative, and a few passages of scripture produced to prove the propriety of this answer. We now proceed to strenghthen the proof by additional testimony from the sacred writings; in order that by an array of "line upon line and precept upon precept," the truth on this subject may appear so plain, that the way faring man, though a fool, need not err therein.

1st. Let the reader peruse carefully the 37th, 38th and 39th chapters of the prophecies of Ezekiel.

"The word of the Lord came again unto me, saying; moreovor, thou son of man, take thee one stick and write upon it for Judah and for the children of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and all the house of Israel his companions: and join them one to another into one stick, *and they shall become one in thine hand, &c.*" Ezek. xxxvii. 15—28.

The prophet explains the union of the sticks to be a union of the nations of Judah and Israel after they finally return to their own land.—"And say unto them, thus saith the Lord God: Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and I bring them unto their own land; and I will make them *one nation in the land upon the mountains of Israel;* and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all."—"*And they shall dwell in the land* that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their Prince for ever."

This prophecy either has been fulfilled, or, it will yet be fulfilled. That its accomplishment is still future we learn from the fact, that Judah and Israel have never yet been united as one nation. An intelligent Jew once stated to the writer, that ten tribes and a half of the Israelites are lost: that is, their residence is unknown to the Jews. God, however, can bring them to light in his own appointed time; indeed, it is said by travellers, that some traces of them have recently been found in Asia, far to the east. Should any one be disposed to plead that the prophecy has been fulfilled in the return of *a few of the Israelites* along with Judah, which actually took place after the Babylonish captivity; we reply, that this argument is evidently inconclusive; for the prediction teaches us, that when the union of the two nations is effected, then, the Lord shall cleanse them from sin—David his servant, in other words, the Lord Jesus Christ, shall be king over them—they shall walk in the ways of godliness, and no more be driven from the land, but dwell in it, they and their offspring for ever. No sane man will aver that these things have yet taken place, and consequently, the union of the two people in the land of Israel is yet future.

The 38th chapter is worthy of attention. The fact is there recorded, that the Israelites, after their return, should dwell safely and prosperously for a considerable time in the land; and we are twice reminded that the transactions recorded should take place in *the latter days, or latter years.* Gog and Magog, and various other nations, shall invade the land to take a spoil, &c. Learned men have proved that the *Turks* sprung originally from those people. As to the phrase "chief Prince of Mesheck and Tubal," we have the following from *Bishop Lowth*—'The LXX interpreters take the word *Rosh*, translated *chief*, for a proper name, and render the sentence thus: "The prince of Rosh, Mesheck, and Tubal." *Rosh*, taken as a proper name, signifies those inhabitants of Scythia, from whence the *Russians* derive their name and original.'

The nations spoken of are to come in great numbers as a cloud to cover the land, but the great God is to put a hook in their nose, and fight for his people to the complete discomfiture of his enemies. The whole description is grand and impressive, deserving the notice of every reader of holy writ; and this lesson is evidently to be derived from it—viz. that such scenes have never yet occurred since the decree of Cyrus to restore Judea to its rightful owners, and consequently nothing but shortsighted prejudice could lead any man to believe that we look in vain for these things, in the latter days. In the 28th verse of the 39th chapter it is said: "Then shall they know that I am the Lord their God, who caused them to be led into captivity among the Heathen; *but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them.*" Facts teach most conclusively that these precious promises to the seed of Abraham have never been accomplished. They are yet scattered among the Heathen, even to earth's remotest bounds. God is still hiding his face from them in anger, and making them a by-word, a reproach, and a hissing among all people. But the lover of mankind, and believer in the sure word of prophecy, is consoled by the idea, that God will soon appear for his people, that he will gather them from all nations —plant them in their own land, and pour out his Spirit upon them.

An aged and respected clergyman, who differs in opinion from the writer respecting the subject under consideration, lately observed to him, that he considered the return of the Jews from the Babylonish captivity as the fulfilment of the foregoing prophecies, and urged as a reason the remaining chapters of Ezekiel which speak largely of a glorious city, and of a temple service, in language peculiar to the Jewish economy. His idea was, that in these chapters we have a prediction simply of the rebuilding of the city and temple under Ezra and Nehemiah, and the worship of God consequent thereon, according to the Mosaic dispensation. In answer to this idea we remark, that it is not true that the second city and Temple corresponded with the description of the Prophet, except to a very limited degree; but we remark farther, that the prophecy in many of its parts was not fulfilled at all after the return from Babylon, for in the 48th chapter we are presented with an enumeration of *all the tribes* by name, together with their possessions; but we know that ten tribes and a half never did return, consequently the division of the land mentioned by the prophet did not take place, and of course we are left to expect the accomplishment of the prediction in after times. The ablest and wisest commentators have held to this opinion, believing that the circumstances recorded shew conclusively that something exceedingly superior to either the first or second temple was intended, and that the description must be considered as a figure or emblem of spiritual blessings; and hence we are to expect these glorious times to appear after the destruction of Gog and Magog, and the pouring out of God's Spirit on the children of Israel. This view of the subject is strengthened by the fact, that the language of the Prophet in some places corresponds with the Apostle John's description of the New Jerusalem, especially that portion of it connected with *living waters.*

2. We ask the reader to consult Amos ix. 11—15. "In that day will I raise up the Tabernacle of David that is fallen, &c."—"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them."—"And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The first part of this prophecy is so explained by an inspired commentator, in Acts xv. 13—17. as to forbid the idea of its fulfilment by the return of the Jews from Babylon. The latter part is evidently to receive its accomplishment at a period *subsequent* to the former: this is manifest to every one who peruses the passage. Let me ask, then, have the captive Israelites been brought back since the days of the Apostles—have they builded their waste cities, and inhabited them—have they been planted in their own land, and never more pulled up out of it? The answer is known to the mere sciolist in history, and the inference is left to the mind of the candid reader.

Finally;—For the sake of brevity we simply refer to the following passages of scripture, believing that they teach the same doctrine as those already quoted, and are therefore worthy of attention.—Isaiah lx. 1—22. Jeremiah xxiii. 5—8. Ezekiel xxxiv. 22—31. Ezekiel xxxvi. 16—38. Zeph. iii. 14—20.

Some of the *objections* usually made to the *literal return of the Israelites to their own land* have been already answered in the progress of the subject; but there is one objection which we have heard uttered in such a manner as to carry the idea that it is unanswerable, and sufficient of itself to overturn the whole fabrick. It is this, —"That no Prophet who wrote after the return of the Jews from Babylon, nor any of the New Testament writers, ever mention a future restoration of these people to the land of Judea."

In reply to this objection, we observe, in the first place, that if it be granted that such is the state of the case, still, the conclusion drawn from it is by no means correct; for common sense, as well as logic, teaches, that *negative* testimony can never destroy that which is *positive.* In other words, that every doctrine taught by an inspired writer is to be implicitly received, although no other writer should mention the subject at all. It has already been proved, we think, that several inspired authors have written fully and conclusively on this subject; and that any believer in divine revelation should be ready to catch at the *supposed silence* of later authors, argues, to say the least of it, a bias of mind against the doctrine which we advocate, and leads to the suspicion, moreover, that he is extremely hard run for arguments wherewith to maintain his cause.

But is it a fact, that none of the three Prophets who wrote after the Babylonish captivity, nor any of the New Testament writers, ever uttered a word in favour of a future return of the Jews? We answer, *it is not a fact;* and if this assertion can be proved, it serves the double purpose of destroying the argument of the objector, and of establishing the truth of the doctrine for which we have contended.

It is well known that Zechariah was one of the three prophets who wrote after the period in question. Hear his testimony.

"And I will strengthen the house of Judah, and I will save the house of Joseph, (Joseph is one of the names of the Israelites in scripture, as distinguished from Judah,) and I will *bring them again to place them;* for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, *and gather them;* for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. *I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.*" Zech. x. 6—12.

I will not insult the understanding of the reader, by undertaking to prove that the Prophet means just what he says. If any one chooses to believe that he means something entirely different, we leave him to settle the controversy with him who inspired Zechariah to indite these truths.

With respect to the assertion that the New Testament is silent on the subject, we shall say but little; knowing that if it were even so, still the objection could gain nothing by the fact. We are of opinion, however, that something to the point is also to be found here, and for the support of this opinion we offer the following suggestions.—"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, *that the way of the kings of the east might be prepared.*"—Revelation xvi. 12. It is a well known fact that many good people are very much opposed to an attempt even to explain the prophecies of John. This, however, is only a prejudice, and particularly so when the expounder confines himself principally to time past, or present. The writer is in possession of a book written by the Rev. John Fleming, and first published in London, in the year 1700. This author was called by the study of Revelation to foretell, in the clearest manner, the French revolution, and the overthrow of the Bourbon family in that country in the year 1793. He shewed that this would be the pouring out of the *fourth vial.* The *fifth vial* was poured out upon the seat of the beast, &c. This was wonderfully fulfilled in the wars of Buonaparte against Italy and other Romish countries. The *sixth vial* is that spoken of above, and which is now fulfilling, we believe, in the humbling of the grand Sultan, or Turkish power, spoken of as the great river Euphrates. This power has the holy land in possession, and therefore its resources must be dried up—its strength weakened, that the way of the *kings of the East* may be prepared.

There is no nation, we think, to which the expression "Kings of the East" will apply, except the Israelites: nor will it be pretended that *a way* is to be prepared for any other people. The Russian War is now "drying up the waters of the Euphrates," or, in other words, wasting the resources of the grand Turk to such an extent, that no one need be surprised, if he should be obliged to sell the land of Judea to its former possessors. This is probably the only means by which he will be enabled to redeem the pledge given to the Emperor of Russia, for the payment of a great sum of money to defray the expenses of the late war. These cursory remarks on this prophecy may pass for what they are worth: but whether they are considered true or false, it matters not with respect to the point in debate. Enough has been said, we suppose, to satisfy the unprejudiced mind, that God will yet fulfil his promise to the outcasts of Israel, by bringing them to their own land, and there reigning over them as their King and Lord.

A society was formed some years ago in this country for "the amelioration of the condition of the Jews." Large funds were raised, and a farm purchased in the state of New York, in order that such of them as were favourably disposed to the christian religion might find an asylum, when persecuted by their friends in the old world. The business of the society was conducted by some of the ablest heads and warmest hearts in the church of Christ: but did it succeed? Not at all. It was a complete failure. They, in their benevolence, wished to colonize the Jews in America, but the Lord had said he would colonize them in their own land. He therefore confounded their counsels, and brought their plans to nought: while it ought to be remembered, that various other benevolent plans for doing good,—such as the "American Bible Society," the "American Tract Society," &c.—in which these same persons took an active part, were all prospered of the Lord, to an extent even beyond the most sanguine expectations of their founders. This is a historical fact, and may pass for what it is worth.

The restoration of the Jews to their ancient possessions, and to the Messiah whom they crucified, will be life from the dead to the heathen nations. We know of no event, likewise, so well calculated to silence the infidel, as to the truth of revelation. Here is a palpable fact foretold by many writers thousands of years previous to its fulfilment; a fact, too, so totally different from the expectations of worldly wise men, that it will draw the attention of all people. Saints will shout aloud for joy at the glorious event; while sinners, although they may attempt to harden their hearts and blind their minds, will nevertheless be made to quake with terror, at the sight of these scattered and persecuted people marshalling for their final return. Let christians, then, bear in mind that the *whole world* cannot be converted until the Israelites are brought home. Let them pray earnestly for the accomplishment of the promise. And let them remember, for the strengthening of their faith, and quickening of their hope, that God has thus spoken by his servant the Prophet:—"Therefore, behold, the days come, saith the Lord, that they shall no more say; the Lord liveth, who brought up the children of Israel out of the land of Egypt; but, the Lord liveth, who brought up, and who led the seed of the house of Israel *out of the North country, and from all countries whither I had driven them; and they shall dwell in their own land.*"—Jeremiah xxiii. 7. 8.

S. S.

RELIGION AND POLITICS.

Extract from the Life of the Rev. Legh Richmond.

"On his return from the North, Mr. Richmond passed through Stockport, at the time when radical opinions disturbed the country. In consequence of his lameness, he was never able to walk far without resting. He was leaning on his stick, and looking about him, when a poor fellow ran up to him and offered his hand, inquiring with considerable earnestness, 'pray, sir, are you a radical?' 'Yes, my friend,' replied Mr. Richmond, 'I am a radical, a thorough radical.' 'Then,' said the man, 'give me your hand.' 'Stop, sir, stop; I must explain myself: we all need a radical reformation; our hearts are full of disorders; the root and principle within us is altogether corrupt. Let you and I mend matters there: and then all will be well, and we shall cease to complain of the times and the government.' 'Right, sir,' replied the radical-'you are right, sir;" and, bowing respectfully, he retired.

"Mr. Richmond had ever a strong antipathy to political contention, nor could he be prevailed on to vote at an election without extreme reluctance. He used to say, 'a religious man is never more out of his place, nor in greater danger of losing his piety, than in the squabbles of politics.'"

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 20, 1830.

SABBATH MAILS.

We recommend to our readers a careful perusal of the piece on our first page, signed a Methodist. It is a candid, fair, and able statement of the views and wishes of the petitioners. There is nothing *sectarian* in their object or manner of accomplishing it. The repeal of the laws requiring the public violation of the Sabbath can confer no exclusive benefits on any one denomination of christians. It is a most surprising thing that any professed friends of religion and of the christian Sabbath should object to and oppose the efforts now making to have this great evil corrected. Do they not see that they are strengthening and encouraging the common enemy? Do they not see, that they are in this way, associating themselves with the open enemies of the Sabbath, and the opposers of all Bible, Missionary and Sabbath School societies! If they are not aware of this, let them read the accounts of the meetings of these anti-petitioners in Cincinnati and in New York. But it may be said, that our own legislature have expressed their disaprobation of the object of the petitioners, and instructed our senators and requested our representatives in congress, to deny the request of the petitioners, and to have the Sabbath still violated *by law.* Very true, and we are sorry for it. Some years ago, we are told, our legislature gravely deliberated and debated several days whether the Sabbath should not be *entirely set aside and blotted out of the calendar.* Supposing that in their wisdom and power they had abrogated the Sabbath? Would the friends of the Sabbath have been in duty bound to look silently on, and not raise one note of remonstrance, or send to the hall of legislation one petition for the acknowledgment of the Lord's day? Do we as a christian community elect and send to Frankfort or to Washington legislators to authorise and require the Sabbath to be desecrated in the most public manner? Do we believe that policy or the good of the country demand such an attack on this sacred institution? And are any christians ready to join hands with all, who are eager for the work of demolition, and tear down this bulwark of our common religion, this best security of morality, sobriety, and national prosperity?

The only and thread-bear objection to the petitions, that has been openly avowed, is, that such a movement is one step towards *the union of church and state.* This objection is now well known to all considerate men to be a mere figment of the imagination, and *utterly without foundation.*

This subject is of too much importance, and too deeply affecting the temporal and eternal welfare of thousands, to be trifled with. Every man should consider well, and take such a part in this contest for or against the Sabbath, as he can answer for to his own conscience, to his country and to the Lord of the Sabbath.

TEMPERANCE SOCIETIES.

To the Editor of the Western Luminary.

Sir,—For some months past I have seen with pleasure in your useful paper, numerous articles, selected and editorial, speaking favourably of the Temperance Cause, and marking the formation of societies in other places. The question has frequently occurred, Is there a Temperance Society in Lexington? and if not, what is the reason an effort is not made in this town of *Churches* to erect one? Surely it would succeed. A STRANGER.

TRANSYLVANIA UNIVERSITY.

This institution is now in a flourishing state. All the departments of instruction are supplied with able and faithful professors and tutors. The supervision and discipline of the college proper is conducted with great prudence and success by the president and his coadjutors. *Economy and industry* are the order of the day.

From a Catalogue of the Officers and Students in the "Transylvania Journal of Medicine Extra," politely furnished us by the conductors of that valuable work, we give the following

RECAPITULATION.

Trustees	17	
Officers of Instruction	13	
Other Officers	2	
Medical Class		200
Law Class		19
Seniors		12
Juniors		17
Sophomores		35
Freshmen		17
Preparatory Department		62
Total		362

Of this number, seventy-three are from the town of Lexington: twenty-one from the County of Fayette; one hundred and seven from other parts of this State; and one hundred and fifty-nine from other States.

PRINCETON THEOLOGICAL SEMINARY.

We have just received a catalogue of the Theological Seminary at Princeton, New-Jersey. The whole number of students is 121.

From the Philadelphia [Episcopal] Recorder.

LIFE OF THOMAS JEFFERSON.

The New York Observer of the 19th ult. contains a brief notice of a life of this venereable politician, which has lately made its appearance in 4 vol. 8vo. from the Charlottsville press. Unwilling to give circulation to the shockingly profane and sceptical passages which the Observer has quoted to show the dangerous tendency of the work, we cannot refrain from uniting most earnestly with him in warning religious people from purchasing it; and particularly from letting it be perused by their children. We have great reason to be thankful that the time has long since gone by, when such irreligious sentiments would give eclat to a work; and though by no means surprised that Mr. Jefferson should retail in letters of as late a date as 1822—3, the infidel sentiments which he had so fully imbibed in a previous century, yet we must confess that we are beyond measure both surprised and grieved, that his biographer should not have tact enough, not to say sufficient respect for the improved state of public opinion, to have avoided bringing so foul a reproach upon his age and country, as he has done by giving publicity to these passages. We feel called upon to express ourselves the more strongly upon this subject, inasmuch as we have observed with great pain, that there is a prospect of the republication of these memoirs in England.

UNION OF CHURCH AND STATE.

"A writer in the New-York Courier and Enquirer of Saturday last, (says the New-York Observer) considers the grand scheme of "a Christian party in politics" which will bring about "a union of church and state" as originating in the Sunday Union, the American Sunday School Union, and the *American Bible Society.* The friends of these institutions he supposes are chiefly Presbyterians, and that the scheme may, therefore, be properly considered as a Presbyterian scheme. The Episcopalians, as a body, are specially acquitted of all share in the iniquitous project, and in illustration of their early and decided abhorrence of such measures, he quotes the remarks of the Hon. John Jay, a distinguished clergyman in the New-York State convention, which framed our first constitution. One of the members of the convention, it seems, had proposed something which looked towards a union of church and state, but finding that he could effect nothing he resolved to return home, and asked of the convention leave of absence. Upon which,

"Mr. Jay rose and remarked, that he hoped the gentleman's request would be granted unanimously—and furthermore, he hoped that when the gentleman got home, he would have leave to stay there and never come back again!"

The writer in the Enquirer appears to have been entirely ignorant that the Mr. Jay whom he commends for thus indignantly frowning upon the first attempt to unite church and state, is the same Mr. Jay who presided for so many years over that very Bible Society which he supposes was all the while plotting the destruction of religious liberty. It seems not a little singular that a society of Presbyterians got up for such a purpose, should elect an Episcopalian for their presiding officer, and especially one whose sentiments in opposition to their supposed favorite project were a matter of public record. We think the alarmists may safely leave such schemes to destroy themselves. They need not trouble themselves to hold public meetings for the purpose. Such excitement resembles

"Ocean into tempests tost
* * * to drown a fly."

The Tables Turned.—If *legislating* on the subject of Sabbath Mails is uniting "Church and State," Congress effected this union when they passed the law which requires the mails to be transported and Post-offices to be opened on that day—and those who are petitioning for the *repeal* of this law, are endeavouring to dissolve this union, and their opposers are endeavouring to perpetuate it.—*Rock. Obs.*

The Difference.—Those who ask for the repeal of the present Post-office law, are for leaving the consciences of men unshackled by any religious Test—leaving all men free to labor, or to abstain from it, as they may think proper, while those who will continue it in existence, are determined to coerce fifty thousand of their fellow citizens, to attend to secular business on the first day of the week; their convictions of right, their consciences, the law of God, their claims to equal privileges, and their claims as freemen to the contrary notwithstanding.———We would ask our fellow citizens, in the name of kindness, how much of political or religious liberty they can discover in this?—*Ib.*

PREMIUM OFFERED

For the best Tract to Manufacturers of Ardent Spirits, &c.

A benevolent individual has placed in the hands of the undersigned the sum of fifty dollars, to be awarded by Rev. Gardiner Spring, D. D. Rev. Samuel H. Cox, D. D., and Rev. Charles P. M'Ilvaine, to the author of the best Tract addressed to "the Manufacturers of Ardent Spirits, and to those who furnish

materials for the manufactory," which shall be presented on or before April 1, 1830. The manuscripts should each be accompanied by a sealed envelope containing the name of the writer, which will not be opened except in the case of the successful Tract, and should be addressed (*post paid*) to WILLIAM A. HALLOCK, 144 *Nassau-st. New-York.*

AMERICAN TEMPERANCE SOCIETY.

The third annual meeting of the American Temperance Society, was held on Wednesday evening, at the Masonic Hall. The President being absent, S. V. S. Wilder Esq., of Bolton, Mass. was called to the chair, and the meeting was opened with prayer by the Rev. Dr. M'Murray. after which the report was read by Mr. Hooker, Assistant Secretary of the Society.

From this document, it appears, that the whole number of Temperance Societies in the United States known to the Directors, is 1,015, of which 300 are in New-York, 169 in Massachusetts, and 133 in Connecticut. The whole number of members of Temperance Societies in the United States, nearly all of whom are pledged to entire abstinence, is supposed to be not less than 100,000. The Directors have learnt of more than 700 cases of habitual drunkards, reformed during the past year; of more than 50 distilleries stopped, some of them from principle and some because the business had become unprofitable; and of more than 50 military bodies, including some whole regiments, who have resolved to use no ardent spirits on their days of parade. More than 400 dealers in spirits have relinquished the business from a conviction that it is wrong.

After the report, addresses, abounding with interesting facts, were made by the Rev. Drs. Cox and Milnor, Rev. J. Leavitt, and the Rev. Justin Edwards, one of the General Agents of the Society. A collection was then taken up, amounting to about $90.—*N. Y. Observer, January 2.*

RELIGIOUS PUBLICATIONS.

A clerical correspondent of the Charleston Observer says—

"If ministers could get their people to feel the *value* and *need* of such publications, they would not meet with so much opposition in benevolent matters. They do not know what is doing in the world, and they often gaze at us, as if they thought we were stating things that were not so. I would, by no means, set up my opinions and feelings as a standard; but every time I get a religious paper, I feel as though I had met with a friend from the four quasters of the world who was able and willing to tell me what the friends of Jesus were doing for the advancement of his kingdom. I do not know how christians, in this age of the church, can live without a religious publication."

From the Western Intelligencer.

"THE MILLENNIAL HARBINGER,"

Proposals are issued by ALEXANDER CAMPBELL, for publishing a monthly paper by the above title. It is to have for its object, "*the developement and introduction of that political and religious order of society called the Millenium, which will be the consummation of the ultimate amelioration of society* proposed in the Christian Scriptures." Subservient to this object, he is going show amongst other things, "*the incompatibility of any sectarian establishment now known on earth, with the genius of the glorious age to come.*" He is going to "*disentangle the Scriptures from commentaries and system-makers of the dark ages,*" and give "*regular details of the movements of the religious combinations, acting under the influence of the proselyting spirit of the age; and notices of all things of universal interest to all engaged in the proclamation of the Ancient Gospel, and the restoration of the ancient order of things.*" He is also going to show the "*inadequacy of all the present systems of education, literary and moral, to develop the powers of the human mind, and prepare man for rational and social happiness.*"

Had not our relation to the public, necessarily brought us into some acquaintance with the CHRISTIAN BAPTIST, edited by Mr. Campbell, his present proposals would have excited in us no uncommon apprehensions. But the knowledge we have of his former writings, obliges us to stand in doubt of the forth coming work. The stand which has been taken, and obstinately persisted in, by the *Christian Baptist*, against the received doctrines of Christianity, and the leading benevolent institutions of the age, together with the means resorted to by the Editor to carry his points, leave us in little doubt respecting the nature and tendency of the *Millennial Harbinger*.

That it will be sufficiently talented and learned, and prosecuted with great industry, no fears are entertained. But having seen the same talents, learning and industry employed in labored sophisms, cutting sarcasms, pointed ridicule, and even vulgar wit, to discredit in the esteem of community, those Christian enterprizes which shed so much lustre on the present age, and lay the foundation of hope to future generations, we do not flatter ourselves, and dare not flatter the public, with the hope, that the interests of politics, morality, religion, education, social order, or any thing else that goes to the benefit of the world at large, will derive any important aid from the promised periodical. If the sentiment now expressed be captious, or sectarian or arbitrary, or prompted by any unkind feelings toward Mr. Campbell, we are unable to detect such motives. Thoroughly convinced, as we are, that the Christian Baptist, so far as it has had any influence at all on the religious portion of community, has been decidedly hostile to evangelical truth and piety; and that so far as it has had influence on the irreligious, it has tended to confirm the unbeliever in his doubts, establish the infidel in his chosen sentiments, and even encourage the scoffer at divine things, in his way to death,—we feel not only warranted, but urged by a sense of duty, to speak thus in regard to it, that the public may be able to judge of other streams flowing from the same fountain, ere they unwarily taste, and become infected. It is asked why we indulge so unfavorable an opinion of Mr. Campbell's writings? We answer:—Look at the Baptist Church in this part of the country. It has been thrown into the greatest confusion, torn and lacerated to the bone—divided and subdivided, and is now bleeding at every pore, under the influence of Mr. Campbell and his Christian Baptist, to "*proclaim the Ancient Gospel, and restore the Ancient Order of things!*" It would not be difficult to give a catalogue of churches of this denomination particularly, once respectable and prosperous, and exerting a happy influence on society around them, which are now involved in bitter contention, separating, and expelling one another from Christian privileges. This is "*restoring the Ancient Order things*" with a witness. The less the world have of it, the better, in our opinion.

But this is not the worst feature in the picture. Mr. Campbell's proselytes have become considerably numerous, and go from place to place, exploding the old-fashioned way of commencing and continuing a christian life, by faith and repentance and a godly conversation; and substituting for it, their newly discovered way, which is simply to be *baptized*. Thus hundreds are led into the water, dipped, and led out again, good Christians in their own estimation, and in that of their teachers; and are made honestly to believe that their salvation is secured to them by virtue of this external rite; by which, God has pledged himself, unconditionally, as they say, to give the Holy Spirit to them that are baptized, by which they will of course be sanctified, and prepared for heaven. Nominal Christians of this sort, have been greatly multiplied by the followers of Mr. Campbell and his books—the *restorers of the ancient order of things*. No scattering of real Christians can amount to a calamity equal to the effects of so strange a delusion.

If these efforts resulted in any sort of improvements in society, there would be in them, so far, a redeeming quality. But, according to the extent of our observation and knowledge, the fact is quite otherwise. In those places where the *restorers* have been most successful. Sabbath Schools are banished, and the Sabbath itself virtually abolished, and all Bible, Tract, and Missionary efforts are hooted at as ridiculous, or maligned as wicked combinations to enslave the world.—It was a very distinguished preacher of this sort, who, a short time since, while proclaiming the *Ancient Gospel*, and laboring to *restore the ancient order of things*, declared in reference to Bible and Tract distributors, that whenever he saw a man going about the country with his saddlebags full of bibles and tracts, he set him down at once, as a *damnable heretic*, disseminating *damnable lies* written by *damnable liars*.

But the misery and mischief of the business is, that these men are followed by a multitude who receive such things as good *Ancient Gospel*, and well calculated to *restore the ancient order of things*. The same men hold themselves ready to enlist, and act well their part, in carrying forward all schemes of opposition to Temperance Societies, Sabbath Schools, &c. The '*Christian Baptist*' is their text book, which supplies them with an abundance of sayings as decent, as the one just mentioned. It is also their *test* book, by which they try, not only the principles of *Orthodoxy*, but of the Prophets and Apostles. Whatever agrees not thereto, is at once condemned as *modern*, and not meet to be used in "*restoring the ancient order of things.*" Brought to this test, such men as Edwards, and Dwight, and Davies; Owen, Newton, Scott and Chalmers, are found mere children in knowledge;—and as most or all of them have been distinguished for their zeal in the Bible cause, and have been guilty of writing as well as distributing Tracts, they inevitably fall under the condemnation of "*damnable heretics,*" and "*damnable liars.*"

Mr. Campbell is the Sun of this new system of *proclaiming the Ancient Gospel, and restoring the Ancient Order of things*. The men alluded to, are only his moons, revolving around him as a common centre, and reflecting their borrowed light as they move in their orbits.—If the MILLENNIAL HARBINGER shall exceed in brilliancy, the *Christian Baptist*, in proportion to the increased energies which Mr. Campbell promises to devote to it, his moons must become almost Suns; and as they move in all directions, what can be expected, but that our part of the country is to be deluged with a flood of light, before which all former lights are to fade into darkness; and all existing systems of education and religion, melt away like mountain fogs, before the rising glory of the *Ancient Order of things*.

But the most remarkable exploit to be achieved by Mr. Campbell in his new work, is, to show the "*incompatibility of any sectarian establishment now known on earth, with the genius of the glorious age to come*"—the Millenium. Alas! Alas! The SECT, then, which Mr. Campbell has been labouring to establish for many years, and at the head of which he stands in all the magnificence of a *leader*, is to turn out in the end, as imbecile and nugatory as all others, and share the same fate.—The *Harbinger*, in its ample sweep, will first show the "incompatibility" of *Campbellitism* with the genius of the coming Mellennium, and then give it to the winds, and oblivion.

We never had, for our own part, suspected Mr. Campbell's system, of being liable to any more enviable termination; but did not expect so soon to see the creator of it, turn his hand, and destroy his own work. So far as he is successful in this part of his undertaking, he will certainly do good, and every well-wisher to mankind may say him "God speed."

But we are concerned also for the *system of literary and moral education*, which has been hitherto adopted and used by Mr. Campbell in his *Theological school* at Bethany—What is to become of that! It is one of "*the present systems,*" ALL of which are to be shown "inadequate to the development of the powers of the human mind, and to prepare man for rational and social happiness"—and, therefore, good for nothing. Alas! Alas! Will Mr. Campbell hustle it off with those of Princeton and Andover; and tumble it, with them, into the common grave of systems! This will be a huge step indeed towards "*restoring the ancient order of things.*"

But whatever Mr. Campbell may do, or fail to do, in getting up his *Harbinger*, he will not fail to erect for himself a broad arena, on which to display, to the best advantage, the talents, the forensic talents he possesses, and levy a new contribution upon the boasted number of his readers. The "Christian Baptist," has been very acceptable to a considerable number of professed baptists—to very many Deists, universalists, anti-unitarians, anti-Sabbath and inti-temperance men; and to a great many *nothingarians*, who prize the work as a repository of brightly burnished arms. with which to combat the progress of the received Christian Scriptures, and all existing institutions which have for their object, what Mr. Campbell professes to aim at, namely, the "consummation of the ultimate amelioration of Society." These classes make up a large number in community, and as the work has been popular with them, it has been the means of increasing, perhaps equally, Mr. Campbell's wealth, and fame. He has piped long and well, for this motly multitude, and they have danced well, and paid him well.—And now, that they have got warm, he proposes to change the tune, raise his price, and pipe on. As Mr. Campbell is a master performer, and perfectly acquainted with the powers of his instrument, he will doubtless adapt a tune to their liking: and they will in turn, with equal cheerfulness, exhaust their breath in praises, and their pockets in pay; while Mr. Campbell is chuckling behind the scene, to see what great fools he has made them; and how readily they douse him a salary of some thousands a year for teaching them to hate salaries, and those who either pay or receive them, for any religious or benevolent services, except "*proclaiming the ancient gospel and restoring the ancient order of things.*"

We recollect, that in an early number of the Christian Baptist, Mr. Campbell was pleased to ridicule the Ministers of the Gospel, who "live of the Gospel," and all the patrons of charitable and benevolent institutions, in an adopted sermon, under the title of "MILKING THE GOATS," or something like it. We have in justice to Mr. Campbell called it an *adopted sermon*, presuming that he was not the author of it, as the same, or one very like it, had been shown us in manuscript, by a poor drunken creature long before it appeared in the Christian Baptist. The owner carried it with him, as he reeled from grop-shop to grog-shop, and read it many times a day to his companions, much to their edification. Now, whoever wishes to see goats milked on a large scale, and in fine style, has only to look into the operations of Mr. Campbell. He seems to be doing it to purpose.

But, Mr. Campbell says in his prospectus, that besides the learning of the ancient fathers, he expects to derive much aid from a few of the more enlightened brethren of our own time, who are fellow laborers and pioneers with him, in hastening the *restoration of the ancient order of things*. It is known that the infidel publications that disgrace our times, such as the "REFORMER," GOSPEL ADVOCATE, PLAIN TRUTH, &c. were received as coadjutors in the work of giving the CHRISTIAN BAPTIST to the world. As the HARBINGER is to be a greater light, it may be supposed that the Editor will call to his aid also the new publication of "PRIESTCRAFT UNMASKED," and the various "infidel clubs" in New-York and Philadelphia, as principal contributors. Under such auspices, it may be reasonably expected, that the MILLENNIAL HARBINGER will be popular, and greatly increase the amount of Mr. Campbell's productive stock.

ORIGINAL ANECDOTE.—A Preacher, (Elder) not one hundred miles from this, while contending, as he thought, for the "ancient order of things," by ridiculing the doctrine of a call to the Ministry, as proof that there is no such call, observed, that he never believed *he* was called to preach—*and no person else ever believed it*, said an acquaintance standing by.—*Georgetown Baptist Herald.*

KENTUCKY LEGISLATURE.

Education.—The bill "to encourage a general diffusion of education in this Commonwealth, by the establishment of a uniform system of public schools"—has passed the H. R. and been sent to the Senate for their concurrence.

Sunday Mails.—Mr. Smith moved to take up his resolutions on this subject; the motion prevailed, and the resolutions were read, viz:

Be it resolved by the Senate and House of Representatives, That our Senators in Congress be instructed, and our Representatives requested, to vote against any bill or bills, that may be introduced into the National Legislature, having for their object the suppression, suspension or impeding the conveyance of the public mail.

Resolved, That the Governor of this Commonwealth be requested to transmit to each of our Senators and Representatives in Congress, copies of the foregoing preamble and resolutions.

Mr. Allen moved to lay these resolutions upon the table until the 1st June, upon the ground that it was not an appropriate subject for the action of this legislature—Ayes 8. Noes 84. They were then concurred in by the House. But the preamble—which assumed that the clergy and laity of a particular sect were aiming to introduce *theirs* as a national religion, eventually to be established by law, and that the stopping of the transportation of the mails upon the Sabbath, was one of the incipient measures having that end in view, and argued upon this assumption as well as upon the general policy: this preamble seemed not to meet the approbation of the house, and was rejected by a vote of 25 in favor, to 69 against it. In the Senate the resolutions were referred to a select committee.

Duelling Laws.—The bill upon this subject was further considered in the Senate on Friday, when Mr. McConnell proposed a substitute, which made a deprivation of the right of suffrage an additional penalty upon any person concerned in a duel. Mr. Brown moved to add to this substitute a clause repealing the existing law requiring officers to take on oath against duelling which was agreed to. Mr. Wickliffe moved to add a clause declaring it a high misdemeanor, for any person to give, accept or carry a challenge, and that any one convicted should be incapable of holding any office of profit or honor, or the office of attorney or counsellor at law, or of exercising the right of suffrage. This was also agreed to, by a vote of 19, to 18. Mr. Hardin moved to lay the bill and amendments on the table until the 1st of June.—Ayes, 15; Noes 23. Then upon the motion of Mr. Wood and Mr. Wingate, the above amendments were severally re-considered, and the bill was ordered to a third reading as it stood.

Lotteries.—The bill to repeal the laws under which cities or corporations grant licenses to sell lottery tickets, &c. has passed the Senate. —*Commentator.*

FRANKFORT, January 12.

Another Ebb—more bad luck.—Two other individuals were taken up in this town, on last Sunday morning, charged with *unlawful gaming*, with faro banks, or some such contrivances; and because it was not thought proper to proceed with an examination of their cases upon the Sabbath day, they were thrust into jail, among a parcel of dirty, runaway negroes. A part of the business, the propriety and legality of which, we take to be very questionable. However, if it turns out that they are really guilty as charged, it will not be so much matter. The case of *Monti*, which came to the court of appeals, from Fayette, has been decided. He was indicted for keeping a table to play "*chucker-luck;*" tried, convicted, and sentenced to pay the fine of $500. From this judgment he appealed, relying upon some technical objections taken to the indictment and proceedings. But the judgment is affirmed, *with damages* at 10 per cent, added to the fine. There are about a dozen more cases in that county, we learn, which have been waiting the issue of this.—Truly the *moon's men* are in a bad way in these parts.—*Commentator.*

GEORGETOWN COLLEGE.

The Board of Trustees for the Kentucky Baptist Education Society have held a called meeting in Frankfort, at the Baptist Meeting House, on the 8th and 9th of the present inst.

The President of the Board having presented a letter, received by him, announcing the death of Dr. WM. STAUGHTON, President of the College, the Board proceeded to make the following appointments.

Dr. STEPHEN CHAPIN, of the City of Washington, to fill the vacancy occasioned by the death of Dr. Staughton.

THORNTON F. JOHNSON, Esq. late of Va. Professor of Mathematics, Natural and Experimental Philosophy, and the French Language.

Mr. ——— RUGGLES, Esq. of the City of Washington, Professor of Languages.

CHARLES O'HARRA, Esq. Teacher for the Preparatory Department.

The salary of the President of the College, was fixed at fifteen hundred dollars per annum. That of the Professors of Mathematics, &c. and that of the Professor of Languages, at eight hundred dollars each per annum.—*Georgetown Baptist Herald.*

RAIL ROADS.

The editor of the Boston Daily Advertiser, after extracting some of the details of the experiments at Liverpool, with the locomotive engines, makes the following remarks:—

"These experiments constitute a new era in the history of rail-roads. They prove conclusively, that they are adapted in the most perfect manner to rapid travelling; that they admit of travelling with greater rapidity than is practicable in any other known method, except by ærostation and skating; neither of which methods is adapted to the common purposes of intercourse. This method, however, is adapted to travelling not only with greater speed than any other, but with greater safety than navigation; and with a cheapness which places every other method beyond comparison. These advantages, moreover, may be secured on any line of communication, where the income which can be derived from so cheap and perfect a mode of transportation, both of merchandise and passengers, is sufficient to defray one half the expenses of a canal, on almost any line of communication that can be named.

"These experiments were made by steam power exclusively; but they show the adaptation of the rail-road to rapid travelling, whatever power may be used."

INTEMPERANCE AND MURDER.

A letter from a correspondent, dated Marysville, December 24th, 1829, says, "You are authorized to tell the public, that a shocking murder has been recently committed in Clark county, Ohio, by a man given to *Intemperance!* He murdered his half sister, a child 6 or 7 years of age, by whipping her to death with his gun rod."—*Cincinnati Christ. Jour.*

FOREIGN NEWS.

Colombia.—We have simultaneous reports, says the N. Y. Daily Advertiser, from different sources, of a movement made in the north of Colombia, to render it independent, and to oppose the crowning of Bolivar, or his elevation to the Presidency for life. A letter has been received at Philadelphia, dated Laguira, November, 26th, which says, that an act had been passed at Caraccas, declaring a separation, which was passed with only three dissenting voices, and had been followed by similar steps in Porto Cabello, Victoria, &c. A letter to the editors of the Journal of Commerce, dated, Maracaibo, November 20th, says: Two officers who lately arrived from Porto Cabello by the way of Caraccas, made declaration before the Prefect, that Paez had called a meeting of the notables of the former place, and had submitted to them a letter from General Urdaneta, the Secretary of War, containing a project for crowning Bolivar, and marrying him to the daughter of the Duke of Orleans, the crown to be hereditary, but in case of Bolivar's death without issue, to descend to the Duke After all that Bolivar has said and done, such a proposition appears highly improbable, and may be a more fiction. But it is also intimated that in case of Bolivar's assuming supreme power, Venezuela is resolved upon a separation. And all these circumstances taken together, indicate latent disturbances.

Whatever may be the form of government resolved upon, adds the letter writer, no doubt Bolivar will be placed at the head of it, and most probably for life. If in spite of all his protestations he aims at more, then it is presumed that Venezuela will seperate.

The N. Y. Courier states, on the authority of letters from Tampico, as late as the 17th November, that the Caroline is undoubtedly lost, with the books of three commercial houses which she had on board, and a cargo valued at $250,000. The Hornet had not been heard from; and no doubt is entertained of her loss. The Falmouth had sailed a second time in search of her.—The following passengers were in the Hornet; Mr. Harrison, of the house of Harrison, Brown & Co., Mr. Prager, Vice Counsul, and Mr Donaldson, of Tampico.

MISCELLANEOUS ITEMS.

The Rev. Mr. Post has been elected chaplain in the House of Representatives, of the United States, and the Rev. Mr. Johns, in the Senate.

By invitation from the commanding officer, the Rev. Mr. Hewit addressed the garrison of Fort M'Henry near Baltimore. A temperance society was formed and *thirty-four* soldiers signed the constitution. The fortress contains one hundred men.

The Committee of the Philadelphia Medical Society recite, chiefly from a publication of Dr. Beck, of Albany, 23 cases of *human combustion*, occasioned by intemperance in drink.

We understand, says the Journal of Commerce, that the report of the Anti-Sabbath Committee, who also officiated as an Anti-Sunday School and Anti-Tract Committee, so far convinced one man of the error of his ways, that he immediately resolved to make a donation of $100 to the institutions last mentioned.

An estate was lately sold at Jamaica for £12,100, upon which the lawyer's and other legal charges were £11,200!

A new and extensive iron foundry has recently gone into opperation at St. Louis, Missouri. It is intended to supply any orders which may be required for the largest steamboats or other machinery.

Four most eminent Chemists of Europe, have died within a year, viz. Messrs. Wollaston, Davy, Proust and Vauquelin. England has now, in Mr. Farraday, the first chemist of the age.

In the year 1793, France made a discrimination between the tax on bachelors and married men, of 50 per cent, against the former. This law has been lately declared to be still in force.

In France, last year, there were 4,855 accidental deaths, 1,754 suicides, and 86 duels—29 of the latter were fatal.

The Rev. J. Williams, a Missionary in the Society Islands, in a letter inserted in the London Evangelical Magazine for November, states that the Gospel has been introduced into one of the Harvey Islands by some Rurutuans and an American sailor, who was accidentally cast upon the island. They staid with the inhabitants, (about 40 in number) twelve months, induced them to embrace Christianity, erected a chapel in the island, and taught the people to read and pray. The name of the sailor is William Breton.—*N. Y. Obs.*

MARRIED,

On Thursday the 14th inst. by the Rev. N. H. Ham, Mr. WILLIAM P. CURD, of Jessamine county, to Miss MARY A. MEGOWAN, daughter of David Megowan, Esq. of this place.

On Tuesday evening the 29th Dec. by the Rev. Mr. Helms, Mr. BAZZLE WARRING to Miss JANE A. R. M'CALL, both of Greenup county.

OBITUARY.

DIED,—In the city of New York, on the 27th of Dec. last, the REV. JOHN M. MASON, D. D. in the 60th year of his age.

THE

PRESBYTERIAN ADVOCATE.

Having relinquished the design of changing the form of the Western Luminary, the editor now proposes to publish a work entirely distinct from the weekly paper, to be called *The Presbyterian Advocate.*

The object of the work is indicated by the title.—In its pages the doctrine and government of the Presbyterian Church will be exhibited in their true character, and vindicated from the false views of them too often presented to the public from the pulpit and the press.

The truth of the doctrines, and the consistency of the government with the practice of the Apostles and primitive churches, with the spirit of the Gospel and the genius of our republican institutions, and their tendency of both to promote genuine, intelligent and active piety, will be shown by proof drawn from Scripture, history, reason and *facts.*

The design and use of written creeds or confessions of faith, and the violent assaults made upon them at this time, will also be noticed.

Reviews of sermons and other religious publications, and notices of the public transactions of ecclesiastical bodies will be admitted.

From the aid which the publisher has already promised him, and which he expects from others, he hopes that the discussions on these and other and kindred topics, will not be devoid of interest, candour, or ability, and will tend to confute error and establish truth.

A work of this kind is specially needed at this time and in this part of the country. With one exception there is no periodical of this description west of the Alleghany mountains. They send us many good things from the Atlantic states; but we want religious publications as well as almanacks adapted to our own meridian.

It is hoped that the Advocate will commend itself to ministers and elders in our church, and to all candid inquirers after truth.

Aid in furnishing matter for the work is promised and expected from the following gentlemen:—Rev. Robert Stuart, Rev. John D. Paxton, Rev. Dr. Cleland, Rev. Dr. Nelson, Rev. N. H. Hall, Rev. O. S. Hinckley, Rev. John C. Young, Rev. Samuel Steele, and Rev. John Hudson.

The work will be published monthly, on good paper, much in the style of the National Preacher; each number containing twenty-four pages of the common octavo size; making at the end of the year a volume of about three hundred pages, with a title page and index.

The price will be *one dollar*, to be paid *in advance*, or on the delivery of the second number. Any individual transmitting to the publisher five dollars, shall be entitled to a sixth copy for his own use or for gratuitous distribution. On these terms the work will be about *one third* cheaper than other like periodicals in this country. The first number will be issued early in February.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher.

THOMAS T. SKILLMAN.

Lexington, Ky. January, 1830.

THE WESTERN LUMINARY.

Published weekly, in Lexington, Ky. by T. T. Skillman.

TERMS.—*Two Dollars per annum if paid within six months, or Two Dollars and Fifty Cents at the end of the year, All subscriptions to continue until paid up.*

The importance of a Religious Journal to every family, is too obvious to require proof or illustration. Is it not a dictate of duty, as well as of christian feeling, that every professed disciple of Christ should avail himself of the means of knowing what is transpiring in the providence of God towards the extension of his kingdom on earth? God is certainly doing great things, whereof we should be glad. By a knowledge of these things not only is the heart of the christian made to rejoice, but the path of his duty is more clearly indicated and new ways of doing good are opened for the exercise of his benevolence and charity. We would respectfully suggest the query, whether ministers and elders ought not to make special efforts, by way of advice and persuasion, to have the churches and congregations under their care supplied with some vehicle of religious intelligence. There are doubtless many families connected with the Presbyterian Church, as well as others, which take no kind of a religious paper. Do not preachers often feel that they presume too much on the information of their hearers generally, when they allude incidentally to some striking events, which may have recently distinguished the annals of the church? Would a preacher then have the minds of his people better prepared for his instructions and appeals from the pulpit, let him persuade them to subscribe for some religious paper, that will bring to them a faithful record of transactions and events affecting the interests of the Redeemer's kingdom.

For the encouragement of Sabbath Schools, in which the publisher feels a lively interest, and to promote the circulation of the paper, he proposes to give for every new subscriber half a dollar. In this case the subscription must be paid in advance, and the half dollar deducted must be appropriated to the purchase of books for some Sabbath School Library.—Superintendents, teachers, and friends of Sabbath Schools, may be active in procuring subscribers on this plan without incurring the imputation of acting from selfish motives, or a desire of pecuniary profit. The premium is large, and it is hoped that the publisher's liberal offer will meet with a corresponding liberal subscription by his friends, and the patrons of Sabbath Schools. By a little exertion they may easily do much to extend the circulation of religious intelligence, and to promote the permanent establishment of Sabbath Schools. In many places these Schools are not commenced, or if begun are not continued for want of proper books. By obtaining ten new subscribers, any person may secure five dollars for a Sabbath School Library. This sum would furnish the necessary books for a school of twenty-five children. Twenty subscribers would yield ten dollars; a sum sufficient to procure, at the present price of books of this kind, a very considerable Library.—What friend of the rising generation, of the church and of his country to whom this paper is sent, will not be prompt to exert himself in this way for the promotion of Sabbath Schools? It is to be hoped that all, who rightly appreciate the importance of these schools, will avail themselves of this opportunity of doing them essential and lasting benefit. If any feel doubtful how they would succeed were they to solicit subscriptions, let them *try*. It is certain that gratuitous efforts in this way have often proved more successful than could have been anticipated by the most sanguine hopes.—Persons who procure new subscribers and forward the payment for them, are authorized to retain the premium, and may lay it out according to their own discretion, in purchasing books, or make a donation of it to the library of any Sabbath School in the place where they reside.

POETRY.

ON TIME.

ADDRESSED TO A LADY—BY SELLECK OSBORN.

Moved by a strange mysterious power,
That hastes along the rapid hour,
I touch the deep-toned string;
Even now I saw his withered face
Beneath yon tower's mouldering base,
Where mossy vestments cling.

Dark rolled his cheerless eye around,
Severe his grisly visage frowned,
No locks his head arrayed;
He grasped a hero's antique bust;
The marble crumbled into dust,
And sunk amidst the shade!

Malignant triumph filled his eyes;
"See hapless mortals, see," he cries,
"How vain your idle schemes.
Beneath my grasp, the fairest form
Dissolves and mingles with the worm;
Thus vanish mortal dreams.

"The works of God and man I spoil;
The noblest proof of human toil
I treat as childish toys—
I crush the noble and the brave;
Beauty I mar and in the grave
I bury human joys."

'Hold! ruthless phantom, hold!' I cried;
If thou canst mock the dreams of pride,
And meaner hopes devour—
Virtue, beyond thy reach shall bloom;
When other charms sink to the tomb,
She scorns thy envious power.

On frosty wings the demon fled,
Howling, as o'er the wall he sped,
"Another year is gone!"
The ruined spire—the crumbling tower,
Nodding obeyed his awful power,
As TIME flew swiftly on.

Since beauty then to time must bow,
And age deform the fairest brow,
Let brighter charms be yours—
The female mind embalmed in truth,
Shall bloom in everlasting youth,
While time himself endures.

A MOTHER'S GIFT.

Remember, love, who gave thee this,
When other days shall come:
When she, who had thy earliest kiss,
Sleeps in her narrow home:
Remember 'twas a mother gave
The gift to one she'd die to save

That mother sought a pledge of love,
The holiest, for her son:
And from the gifts of God above,
She chose a goodly one:
She chose for her beloved boy
The source of light, and love, and joy.

And bade him keep the gift—that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside.
That he from youth had borne,
She bade him pause, and ask his breast,
If he, or she, had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one,
Must to the other cling.
Remember! 'tis no idle toy,
A mother's gift, remember boy!

RELIGIOUS.

MORAL TRANSFORMATION OF THE CHOCTAW INDIANS.

To the editor of the Western Luminary.

Natchez, December, 22 1829.

Dear Sir,—The object of this communication is to make known to the christian public, through the medium of your paper, some very interesting facts, recently witnessed by the undersigned, which relate to the moral transformation, begun within a short period, among the Choctaw Indians. With the glorious triumphs of the gospel in this Nation, you are already acquainted, through the reports and letters of those who are stated laborers there; and so far as their statements have come to our knowledge, we are ready to affirm that they are entirely worthy of confidence. It was thought, however, by many christian friends, whom the providence of God called together, at a meeting of our Synod, which was held last month at Mayhew, that it might be well to give, from another source, some information of the present state and future prospects of the Indians within our bounds. Such information, it was supposed, would be considered of less questionable authenticity, when coming from a source which all must acknowledge to be entirely disinterested. Strangers visiting these people, for the sake of personal observation, and anxious to obtain a correct knowledge of the extent to which they had been seriously affected by the gospel, it was thought could not be charged with a disposition to color too highly—a charge which has been made against Missionaries themselves, but without foundation, as we can most fully testify. For these reasons the undersigned were appointed by Synod, to prepare and publish the following brief statement, with their names subjoined.

At the last meeting of the General Assembly, a new Synod was formed, comprehending the Presbyteries of Mississippi, South Alabama, and Tombecbe. The first meeting of this Synod was ordered to convene at Mayhew, on the 2d Wednesday in November. A number of brethren, Ministers and Elders from the several Presbyteries, met accordingly, and were addressed by the Rev. Dr. Cunningham in an opening sermon. The circumstances in which this Synod met, were new and interesting. In the bosom of a heathen nation, surrounded by evidences of the indefatigable efforts which had been made to introduce the blessed influences of the gospel, we could not but feel that we were in a novel situation. The usual business of a Synod was transacted, and our sittings occasionally interrupted for religious services. The members of Synod, and other strangers present, were invited to visit the Mission Schools; and we are not speaking hastily when we say that these Schools gave great satisfaction. The progress made by the children, will, in almost all respects, compare to advantage, with the progress of children in our towns and villages. At the several schools in the nation under the care of the Missionaries of the American Board, there are between 200 and 300 pupils, among whom are a number of adults who are very desirous to learn their own language, since the late impulse which religion has given to their characters.

But without dwelling more minutely upon the interesting occurrences at Mayhew, we would proceed to mention that in view of the Synod which was expected to meet, it had been deemed advisable to hold a camp-meeting of the natives in the neighborhood, and such others, as the lateness and inclemency of the season, would permit to assemble from other parts. The camp ground was distant from Mayhew about 12 miles. Upon assembling at this spot, we beheld additional evidence that the work of God had indeed commenced among this hitherto benighted and degraded people. A large and very commodious church had lately been erected on the ground, and as we drew near, we heard "the melody of praise," the more interesting to us, because in an unknown language. Those who were assembled in the house were natives, enjoying themselves in sounding the praises of the Redeemer—far different occupation from that which a few months since would have absorbed all their attention From this period until the dissolution of the camp-meeting, which took place on Monday morning, it might be said that there was a continual succession of social worship. There were special seasons for preaching, but during the intervals, from every other part of the camp, you might hear the sounds of praise and prayer. Indeed at whatever period of the night we awoke, the natives were engaged in what they seemed to think their most delightful occupation: and their singing, softened by the distance, was truly pleasant to the ear. It may be here remarked that they are peculiarly fond of this part of divine worship—are gifted with fine voices—and so far as regards time and tune, they would shame many of our congregations whose opportunities for improvement have been fifty fold greater.

On Sabbath morning, a meeting of the natives themselves was held, and several addresses by different pious individuals among them, were successively made. Here, sir, we felt the power of "grace and truth." From what was gathered through an interpreter, as to the purport of the several addresses, we discovered that the burden of them was the wonderful work of God. One spoke to the assembly of what *they had been*, and what *he had been*, and drew a vivid contrast, and gave the praise to God. Another, a brother of the former, in an address, which for fluency and admiration, was scarcely to be excelled, spoke of the dangers of backsliding—he became pale with his earnestness. Both the individuals alluded to were formerly in the foremost rank of Indian debauchees—notorious in that part of the nation, for almost every vice. The greatest simplicity of truth was preserved by these, and the other speakers. And in prayer, could you see the lowly abasement, the suppressed voice, the humble earnestness, with which they addressed the throne of grace, you would have said, although ignorant of the language in which they spoke, that there had indeed been some mighty influence exerted to produce such effects upon Indian character.

We assembled in the afternoon for the purpose of celebrating the ordinances of baptism and the Lord's supper. How can we be sufficiently thankful to God for the privilege which he then permitted us to enjoy! How can we admire the humbling power of the pure gospel, which we then saw displayed! Previously to the baptisms, of which there were twenty-seven, the nature of the ordinance was explained, and the usual questions proposed to the candidates, who had all been for some months, on probation. They manifested the deepest reverence and feeling, when baptized. Among the number were very aged persons, with some of whom, we had previously conversed through an interpreter, and found them all entertaining the same simple, but correct views of the system of grace. Great care has been exercised to prevent the admission of any to the church, but such as give good evidence of a real change of character, so that none might be received, who were influenced only by the example of others, and would be as ready to turn back, as they were to come forward. Accordingly, great hopes are entertained that those who have professed their faith, are well settled in the resolution to persevere to the end, in spite of the persecution and distress, to which they know their religion will expose them.

Before the administration of the Lord's supper an affecting scene was witnessed, in the return of a repentant brother, who had been cut off from the ordinances of the church, for unbecoming conduct. He was a white man, a laborer in the nation, and with the expressed consent of the members of the church, natives and others, he was forgiven, and received once more to their communion. The services of the supper, were very solemn and affecting, and we hope never to forget them, for they afforded additional evidence of the power of the love of Christ. Here were the children of the Forest, whose minds but a short time since, were blank, (so far as regarded a knowledge of religion,) seen embracing with a good degree of intelligence, the hopes of eternal life. As we have before remarked, they seemed to understand the odiousness of sin, and the love of Christ: and this was for them, a sufficient system of theology. There was warmth and deep engagedness, but no confusion and enthusiasm. It seemed to be a matter of deep conviction with them, proceeding from a consciousness that what the "Holy Book" said of sin, was true of them, and that the offer of a Saviour was very kind in their "Father above;" and that they ought to love him very much. There was much in the whole scene which cannot be described. We left the house "thanking God" for the wonders of his love, and "taking courage" from the hope that He who has thus displayed his redeeming grace amongst a people who had hitherto been deemed beyond the reach of christianizing and civilizing influences, would continue his victorious career, until the whole earth shall be filled with a knowledge of Him.

On Monday morning we parted, after an address to the Indians by Dr. Cunningham, interpreted by Col. Folsom, the Chief: and an address by the Chief, to the members of Synod, interpreted by one of our Missionary brethren. We think it may be said, we parted with mutual regret; and may God grant that the influence of these scenes upon our own souls, may last many days.

We have not pretended to give a narrative of all the circumstances attending this meeting. Our object is to encourage christians to pray with fervor, and give with liberality, for the spread of the glorious gospel. Who that professes to prize the love of Christ—who that could have seen the benign results of Gospel influence, in awakening the natural apathy of savage character, in giving them the stimulating hopes and desires of the christian, and thus at once raising them, both from their intellectual and moral degradation, would have doubted of his obligation to do every thing possible, in disseminating that truth which is the power of God unto salvation?

We shall conclude by remarking, very briefly, upon the civilizing influence which their reception of the gospel has already exerted. The stimulus was felt immediately. Those who have hitherto been the poorest and most degraded, now begin to feel that they have something for which to live. In the cultivation of their land, the erection of comfortable houses, the increase of domestic manufactures, and the encouragement of the mechanic arts, we have seen triumphant evidence of the truth, "that the gospel of Christ, is the only effectual means of raising the savage, to the elevation of civilized life." They seem bound to each other by a new and endearing tie, assisting and sympathizing, where before all was cold and selfish.

Appended to this, you will find a statistical account of the District under Col. Folsom. There are two other Districts in the nation, in both of which the Gospel, we hope, has exerted a powerful influence. But as we wish to state nothing but what came directly under our own observation, we shall not attempt an account of these. We remain, dear sir, your servants in Christ.

GEORGE POTTS,
BENJ. CHASE.

Census of the N. E. District of the Chahta nation, taken in the year 1922, by order of the Chiefs.

1	Chief.	
30	Captains.	
1997	Men.	5627
2178	Women	
1452	Children.	
3974	Horses.	
11,661	Neat cattle.	
22,047	Swine.	
530	Spinning Wheels.	
124	Looms.	
360	Ploughs.	
5	Schools.	
22	White men, with Chahta families.	
112	Oxen.	
7	Blacksmith shops.	
32	Waggons.	
2	Cooper's shops.	
197	Negro slaves.	
136	Sheep.	
2	Carpenter shops.	
1	Cotton gin.	
2	Chahtas with white families.	

It must be remarked that this is the smallest of the three districts into which the nation is divided.

INTERESTING MISSIONARY REPORT.

Report of the Rev. Wm. Ramsay, to the Corresponding Secretary of the Assembly's Board of Missions, dated Philadelphia, Nov. 2d, 1829.

"Dear Sir,—Most gladly would I have kept silence concerning my labours in Southwark, but my commission calls for a report from me. Duty must be obeyed. This report embraces a period of six months, ending with October. During that time I have preached 106 times; baptized 9 adults and 21 children, and have received into the communion of the church 21 persons, of which number only one was on certificate.

"As the Board requires 'a full account' from each missionary concerning his mode of operation, permit me to give you a sketch of a week's work, which being multiplied by 52, will give you an idea of how I spend the year.

"On the Sabbath I regularly preach 3 times. After each sermon I converse personally, with as many as are willing to stay, and to be spoken to concerning their own salvation, and urge upon them to comply with wisdom's request of 'give me thy heart.' I have heretofore always found some persons willing to be spoken to; and in many cases have left persons under conviction from a few words spoken after sermon personally to them, who during the period remained perfectly indifferent. Visiting the Sabbath school occasionally, and talking to the children and teachers, forms another item in my Sabbath day labours.

"On every Monday evening (except the first of each month, which we devote to the monthly Concert) I hold an anxious meeting, to which I invite all who feel concerned about their souls, and desire to be spoken to particularly on the subject, to come. This meeting is free for all who feel disposed to attend, but designed for the awakened. For the last 3 years I have kept up this meeting; and I do not now recollect that there have been more than two or three evenings in all that time at which there were not *some enquirers*. I am fully convinced that the practice of holding anxious meetings only in times of more than ordinary excitement is altogether erroneous. If the gospel be preached as it ought, and the people of God in the congregation are engaged in prayer, the missionary may rest assured that somebody's heart is touched, and that some are awakened. An anxious meeting will, most generally, tell who they are, and how much they feel.

"On Tuesday evenings I attend a Bible Class, which meets in the basement story of our church. The number of regular attendants is about 30. Since its commencement we have gone through a harmony of the gospels; the Acts of the Apostles, and as far in the old Testament as Judges. This class has been blessed to the awakening of more than 20 persons, who have since been added to the church. A deep interest is felt by the members in this mode of instruction. One reason why more good is not done in Bible classes than there is, appears to me to be owing to a want of that simplicity and familiarity in the mode of giving instruction which should always characterize such a meeting. Let the minister propose difficult questions to his class, which it would require some theologian to answer, and he may rely on it he will do but little good. So did not his Master. Besides, there ought to be a 'thou art the man' application of the whole subject to the class on the conclusion.

"On Wednesday evenings the members of the church have social prayer meetings, some of which I usually attend.

"On Thursday nights I regularly preach in the church, which is always well attended.

"On Saturday nights I attend the church prayer meeting; this meeting is changed from house to house, and is also well attended. I usually address those who attend, and converse with the anxious after the meeting is dismissed. In this meeting I am assisted by the members of the church.

"Besidese these public meetings, I spend more or less time every week in visiting from house to house, and conversing with all I can find from the garret to the cellar, upon the subject of religion; and on nothing else except it be as an introduction. It frequently happens, however, that all the family are out, but one or two; or they are "so *particularly engaged* that they cannot be seen at the present, but would be very glad to see me any time again." Felix-like, any time but the present. Sometimes the children are out, and it is not known where they are; but the gently lifting up of the latch of the stair door has let me into the secret, and enabled me to tell what had become of them. Frequently have I sat in the room with only one individual, and preached Christ to a number of others who listened with breathless anxiety behind the cellar-stair, or room door. A missionary should take it for granted when he enters a house, that there are more persons listening to his discourse than those in his immediate presence. In these visits I have found it of great benefit to carry with me some copies of 'Baxter's Call,' 'Allein's Alarm,' &c. to give to those who may be impressed at the time, or will promise to read them.

"Every thing in this church is now of an encouraging kind; and all that is wanting, with the blessing of God, to build up a large congregation in this part of the suburbs, is a little longer time, and the missionary to give himself *wholly* to the work."—*Missionary Reporter.*

CONVERSION AND PERSECUTION OF 13 JEWS.

From the Rev. H. D. Leeves, on his way to Corfu.

Paris, Sept. 22, 1829.

I yesterday received an interesting letter, dated Brussa in Asia Minor, from one of the Armenians who have felt so lively a concern for the Converted Jews of Constantinople—the same individual who executed for us the Turkish Translation with Armenian Characters, which is now in Mr. Goodell's hands, at Malta, for revision and publication. He says, that in the interval between the beginning of March and the end of May, eight Jews were baptized, whose names, and the date of whose baptism, he gives me; and that others are prepared to follow their example. The Jews raised a great clamour against the Armenians; and excited the Turks so violently against them, that the rich and influential men of this nation, who had hitherto protected the Converts, were induced, by fear, to disclaim all connexion of themselves, or of their nation in general, with their conversion and baptism. The eight new Converts were seized, and thrown into prison: two of them who had not put off their Jewish dress, and two others who had not yet been baptized, each received, at the instigation of the Jews, 500 blows of the bastinado on the feet: and all of them, together with John Baptist and the younger John, to whom, no doubt, their conversion is mainly owing, were ordered into exile, to Cæsarea in Asia Minor. Another Jew, not baptized, who had escaped the researches of the Jews after him, and who, if he had been found, would have partaken in the cruel punishment of the bastinado, took the measure of presenting a petition, on the day of the Courban Bieram, to the Sultan, professing his faith in Christianity, and requesting protection; and then went and voluntarily surrendered himself at the prison of the Reis Effendi. He was, however, sent into exile with the rest: and in the way to the place of their destination, he, together with the two others not baptized, received baptism at the hands of the Armenians: so that there are now at Cæsarea 13 Jewish Christian, sent forth, I trust, by the providence of God, to announce the Gospel, and kindle a zeal for the conversion of the Jews in distant parts, and in the scene of some of the early Apostolical labors. Not content with this vengeance the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the converts; and five Armenian Priests, and five laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before this departure, John Baptist was called before the Chiaous Bashi and Reis Effendi; was examined by them; and, it appears, witnessed a good confession. The particulars of these conferences I am promised by my Armenian friend, on another occasion, when he has collected all the details. These are the circumstances to which the Archbishop of Mount Sinai, in his last letter, shortly alludes, and which no doubt have produced a great sensation at Constantinople: and although the rumours which had then reached the Archbishop had magnified considerably the number of the Jews who had received baptism, yet the event itself, when reduced to naked fact, is sufficiently striking, and presents, as I believe, evident marks that the hand of God is here at work. These are the first-fruits of the confession and suffering of the first two converts: and I feel confident, that, under God, the matter will not rest here, but that the way is preparing for further triumph of the Gospel among the Jews of the Levant. Many observations might here suggest themselves; but I will confine myself to one which will be sufficiently obvious, namely, the striking resemblance these events bear, in many of their circumstances to some of those in the early Apostolical history. Let us hope and pray that the Spirit of God may rest on these men; may endow them largely with constancy and a simple faith in the Divine Saviour, whom they have confessed before men; and, by the means of apparently weak and feeble instruments, bring about great and glorious results for the kingdom of God.

GREENVILLE FEMALE
ACADEMY,
HARRODSBURG, KY.
WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November, and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session,	$55 00
Tuition without boarding,	15 00

Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky,
Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

NEW MILLENARY STORE.

THE Subscriber having commenced the MILLENARY BUSINESS, in the house of her father near the corner of Short and Market Street, she respectfuly offers her services to the Ladies of Lexington and its vicinity. She hopes from her variety of fashionable and fancy articles, her knowledge of the business, her exertions to please, to merit a liberal share of patronage. There will be kept constantly on hand specimens of the latest Eastern fashions. ANN NORTH.

Mrs. NORTH has on hand, and will continue to keep an assortment of Ladies' and Gentlemen's fancy silk and twist buttons.

Lexington, Dec. 25—26-3t.

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